



♦ HARTFORD STREET ZEN CENTER ♦

57 Hartford Street San Francisco, California 94114 Telephone: 415/863-2507



April/May/June 1988

Spring morning marvel
lovely nameless
little hill
on a sea of mist
Basho

Cold sake in a paper cup
Even plastic cherry blossoms
greet the spring this year
Niki Rothman

Asia Travels

During a three-month trip to Indonesia, Thailand, Burma and Nepal, ending in a month-long stay at a Soto Zen temple in Japan, I gained fascinating and illuminating insights into the richness of the Buddhist presence in Asia.

Spiritual life and daily life are integrated in predominantly Buddhist Southeast Asia. Gentleness and acceptance characterize the way people relate to one another and respond to the difficulties of life in less developed countries. Buddhism is as much a part of their lives as rice planting—as necessary and as nourishing.

Visiting many beautiful sites, from the remarkable 8th century monument at Borobudur in Central Java to the gracefully styled Thai wats to the numerous ancient pagodas dotting the plains at Pagan in Burma, left me with lasting impressions of Buddhism's long and intricate history.

Traveling next to Japan, I stayed at Zuigakuin, a temple/monastery located in Yamanashi Prefecture, about 60 miles west of Tokyo. Sharing traditional Zen life in this remote and somewhat austere setting was an important step in deepening my commitment, and I am profoundly grateful for the experience of practicing with Daigyo Moriyama-roshi, Abbot of Zuigakuin, and for the opportunity to visit this mountain temple founded closely on the teachings of Dogen Zenji. Zuigakuin welcomes guest participation—those interested in more information can feel free to contact me.

Since returning to San Francisco and resuming practice at HSZC, I have had occasion to reflect on my travels. We, in the West, have the opportunity to study and practice the Dharma, which in its 2,500-year history has been transmitted through many lands and cultures to our own. As Buddhism takes root and develops here, we can continue to give its practice expression in our own lives, by seeking out and following this ancient yet timeless Way.

READING ROOM RESERVE

Marianne Dresser

Baker-roshi Visit

It was a pleasure and a privilege for us to have an experience of continuity in the teachings through having Zentatsu Richard Baker-roshi visit twice during the second week of February: once to lead and participate in our Dogen study group and then for a Dharma talk and to graciously respond to students' questions.

Baker-roshi came on Tuesday evening to conduct our class in Dogen's teachings. We had been studying the fascicle "Only Buddha and Buddha." This section tells us: "The entire universe is the Dharma body of the self." We each gave our comments on the text. David Sunseri said he experienced this while caring for JD, a member of HSZC who has AIDS, and described feeling that "There's no JD and there's no me there. There's just helping...each other." Indeed Dogen states "That which is accumulated is without self, and no mental activity has self...Still when you clarify that there's nothing to be disliked or longed for, then the original face is revealed by your practice of the way." Baker-roshi remarked: "If you have an idea of enlightenment, that stands in the way of enlightenment. Don't distinguish between practice and realization."

He then asked us "Where in the fascicle does Dogen point out a gate for us into the practice of 'Only Buddha and Buddha'?" It was agreed that Dogen was referring to this state of being when he wrote: "Being unstained is like meeting a person and not considering what he/she looks like. Also it is not wishing for more color or brightness when viewing flowers or the moon." Baker-roshi added that "Being unstained is also like being a person who is willing to die and to gladly remain in this world...you don't try to change anything and you don't try to stop change."

On February 13 Baker-roshi visited and gave a Dharma talk in which he invited us to participate in a dialog: with him, each other, and ourselves to raise and address fundamental questions that are inherent in our daily life experience. He told us we can bring these questions to our practice and work with them in the light of Buddhist teachings. I felt he was implying that our own koans are right in front of us if we look carefully enough.

Baker-roshi said "I come to hear you as much as you come to hear me. Buddhism is interactive, participatory practice. If Confucius showed one corner he expected the student to bring back three...If I passed a stick to you, could you say something that would give a tactile feel of your practice at that moment, that would be the mystery and concrete sense of your practice? No matter what you are doing, there are practices surfacing in your life all the time. Practice should be manifesting in your daily life. To do that with conviction requires faith in the teaching and recognition that the teaching is complete. The teaching arises out of you and me trying to address fundamental questions in light of our own experience."

"Questions can start out with: 'What is life?', but it's very hard to practice with that. Suzuki-roshi said it's better to deal with the particular. How you pay rent brings up your whole life. How can you practice with it using Buddhist approaches? Get a physical sensation of the question that you can stay with, join what comes up with a Sutra, or what you are studying, and work with it."

Nurturing the opportunity for this kind of dialog seems to require a commitment to the day-in day-out realities of making a patient commitment to zazen, and to the relationships with our teachers and fellow students that we call the Sangha.

Niki Rothman

Maitri

A Buddhist Home and Hospice for People with AIDS

"...the flavor of this particular practice is taking care of the smallest details of our daily life."
Zen Master Dogen

Issan Dorsey-sensei and the members of the Hartford Street Zen Center have been attending to the daily needs of people with AIDS and ARC for several years. Now, with JD Kobezak residing at Hartford Street, we have taken the next step, giving 24 hour care (for the past four months). In January the Board approved a general outline to create a more formal hospice program, establishing a residential hospice with five rooms that will be managed by an advisory board. This advisory board has now met, established the organizational structure, and developed a fundraising strategy. We are hoping that in the next few months we can raise enough money to purchase a facility for the hospice and continue the much needed work of caring for those who are dying.

We chose the name *Maitri*, an ancient Buddhist term meaning "friendliness", to convey the attitude necessary for enlightened action in the world. With *maitri* the foundation of sangha life is established and from this ground of sangha, wisdom and compassion can emerge. With wisdom and compassion, the basis of "skillful means" presents itself, and we are able to help sentient beings.

With the hospice, we are trying to integrate, in one residential space, the services of doctors, nurses, care attendants, and family and friends, with the environment of Buddha's practice, and thereby create a sustainable health care program to meet the increasing complexities of AIDS care. We are hoping that the hospice will not only be the work of the Hartford Street Zen Center, but of the entire bay area Buddhist community and will provide an environment of service and care that will give us all an opportunity to share Buddha's practice with the larger society.

Please help with your advice and financial support. All contributions are tax-deductible and checks can be made out to *Maitri*. For any further information please contact either Issan Dorsey or Kijun Steven Allen.

***Maitri* Advisory Board**

Rick Levine, MD, St. Anthony's Clinic, Zen priest
Paul Rosenblum, Consultant to non-profit organizations, Zen priest
Issan Dorsey-sensei, Resident Zen priest at Hartford Street Zen Center
Richard Baker-roshi, Zen Master, Western Zen Center
Bruce Fortin, Director of Sonoma Hospice, Zen priest
Larry Bye, Management consultant
Martha de Barros, Hospice of San Francisco, Zen Center
Jay Simoneaux, Counselor, Zen priest
David Sunseri, Business Coordinator, Hartford Street Zen Center

Classes and Workshops

A class on the text, *Moon in a Dewdrop, writings of Zen Master Dogen*, will continue on Tuesday nights at 8pm, led by Issan. The cost is \$35 for members and \$50 for non-members. The 10-week course will run from April 12 to June 28. A meal is available after zazen which costs \$3.

The healing workshop led by Jay Simoneaux will continue on the first Monday of every month. Jay is a counselor, Zen priest, and cancer patient. The workshop's focus is for people touched by AIDS, ARC, or Cancer. A donation of \$5 for each workshop is requested.

Maitri Evening Speakers

April 5--Kazuaki Tanahashi

May 3--Shunpo Blanche Hartman

June 7--John Tarrant

Kazuaki Tanahashi is a calligrapher, painter, writer, editor and translator. He is the editor of *Moon in a Dewdrop*, a book on the writings of Zen Master Dogen, which we have been studying in Tuesday night class.

John Tarrant is a senior student of Aitken-roshi's, and a psychologist. He has established a Zen sitting group in Santa Rosa and is independently teaching there.

Shunpo Blanche Hartman is a senior teacher at the San Francisco Zen Center, the guest student manager at Green Gulch Farm, and a longtime friend of HSZC.

For Maitri evenings zazen is at 6pm, dinner at 7pm, and the speaker at 7:30pm. A donation is requested.

Thanks and Acknowledgments

We would like to express our appreciation to Sunday lecturers Zenshin Philip Whalen, Tensho David Schneider, John Tarrant and Shosan Vicki Austen.

Special thanks to Richard Baker-roshi for his valued input in the Dogen class, and for the Saturday lecture.

Also our gratitude to Maitri speakers Zenshin Philip Whalen, Karma Moffett, and Diane Di Prima.

New Resident

Alexej Janjatovic, a practicing Zen student, moved to HSZC on March 3. Welcome Alexej!

Schedule

Saturday	April 2	Full Moon Bodhisattva Ceremony, 5:30pm
Sunday	April 3	Lecture, 10am, Tensho David Schneider
Monday	April 4	Healing Workshop with Jay Simoneaux, 8pm
Tuesday	April 5	Maitri Evening: zazen 6pm, dinner 7pm Speaker: Kazuaki Tanahashi, 7:30pm
Friday	April 8	Buddha's Birthday: two-day sitting with Zenshin Philip Whalen begins, 6pm
Saturday	April 9	Sitting continues, 5am to 9:40pm
Sunday	April 10	Sitting continues, 5am to 4pm Lecture, 10am, Zenshin Philip Whalen
Tuesday	April 12	Dogen class with Issan, 8-9pm
Sunday	April 17	Lecture, 10am
Tuesday	April 19	Dogen class, 8-9pm
Sunday	April 24	Lecture, 10am HSZC Board of Directors meeting, 6pm
Tuesday	April 26	Dogen class, 8-9pm
Sunday	May 1	Half Day Sitting with Kijun Steve Allen, 5am-1:30pm Lecture, 10am Full Moon Bodhisattva Ceremony, 12:50pm
Monday	May 2	Healing Workshop with Jay Simoneaux, 8pm
Tuesday	May 3	Maitri Evening: zazen 6pm, dinner 7pm Speaker: Shunpo Blanche Hartman, 7:30pm
Sunday	May 8	Lecture, 10am
Tuesday	May 10	Dogen class, 8-9pm
Sunday	May 15	Lecture, 10am
Tuesday	May 17	Dogen class, 8-9pm
Sunday	May 22	Lecture, 10am
Tuesday	May 24	Dogen class, 8-9pm
Sunday	May 29	Lecture, 10am HSZC Board of Directors meeting, 6pm
Tuesday	May 31	Dogen class, 8-9pm
Wednesday	June 1	Full Moon Bodhisattva Ceremony, 6:30am
Sunday	June 5	Half Day Sitting with Issan, 5am-1pm Lecture, 10am
Monday	June 6	Healing Workshop with Jay Simoneaux, 8pm
Tuesday	June 7	Maitri Evening: zazen 6pm, dinner 7pm Speaker: John Tarrant, 7:30pm
Sunday	June 12	Lecture, 10am
Tuesday	June 14	Dogen class, 8-9pm
Sunday	June 19	Lecture, 10am
Tuesday	June 21	Dogen class, 8-9pm
Sunday	June 26	Lecture 10am HSZC Board of Directors meeting, 6pm
Tuesday	June 28	Dogen class, 8-9pm
Wednesday	June 29	Full Moon Bodhisattva Ceremony, 6:40pm
Sunday	July 3	Half Day Sitting, 5am to 1pm Lecture, 10am
Monday	July 4	Healing Workshop with Jay Simoneaux, 8pm
Tuesday	July 5	Maitri evening: zazen 6pm, dinner 7pm

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Daily Schedule

Monday through Friday:

Zazen	5:00am
Kinhin	5:40am
Zazen	5:50am
Service	6:30am

Zazen	6:00pm
Service	6:40pm

On Sundays there is an informal period of zazen at 9am, and a lecture at 10am, followed by tea and discussion. The morning ends with Soji (temple cleaning) in the zendo.

There is zazen instruction and orientation on Mondays at 5:30pm. If you can't make it at this time, please call us.